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COWLEY



A QUARTERLY REVIEW OF
THE AMERICAN CONGREGATION
OF THE SOCIETY OF
ST. JOHN THE EVANGELIST

ERUNT · ET · IPSE · DEUS · CUM · EIS · ERIT · FORUM · DEUS ·

Apoc XXI · iii ·

V. 27-
29
1955-
58

COWLEY

A Quarterly Magazine of Subjects Missionary and Religious

Published by the American Congregation of the Society
of Saint John the Evangelist, at the four seasons

The Society of Saint John the Evangelist is a Religious Community of Mission Priests and Brothers, serving the world-wide Anglican Communion in the United States, Canada, England, India, South Africa, Japan and the Bahamas.

ANNUAL SUBSCRIPTIONS. Post free, \$1. Single copies, 25 cents. Subscriptions should be sent to the Secretary of Publications, 980 Memorial Drive, Cambridge 38, Massachusetts. Checks should be made payable to the Secretary of Publications. No charge for foreign postage.

EXCHANGE PUBLICATIONS and books for review should be sent to the Reverend Father Editor, S.S.J.E., 980 Memorial Drive, Cambridge 38, Massachusetts.

ADVERTISING RATES may be obtained by applying to the Editor.

THE HOUSES OF THE SOCIETY OF ST. JOHN THE EVANGELIST

THE ENGLISH CONGREGATION

Oxford. The Mission House, Marston Street, Oxford, England.

London. St. Edward's House, 22 Great College Street, S.W. 1, London, England.

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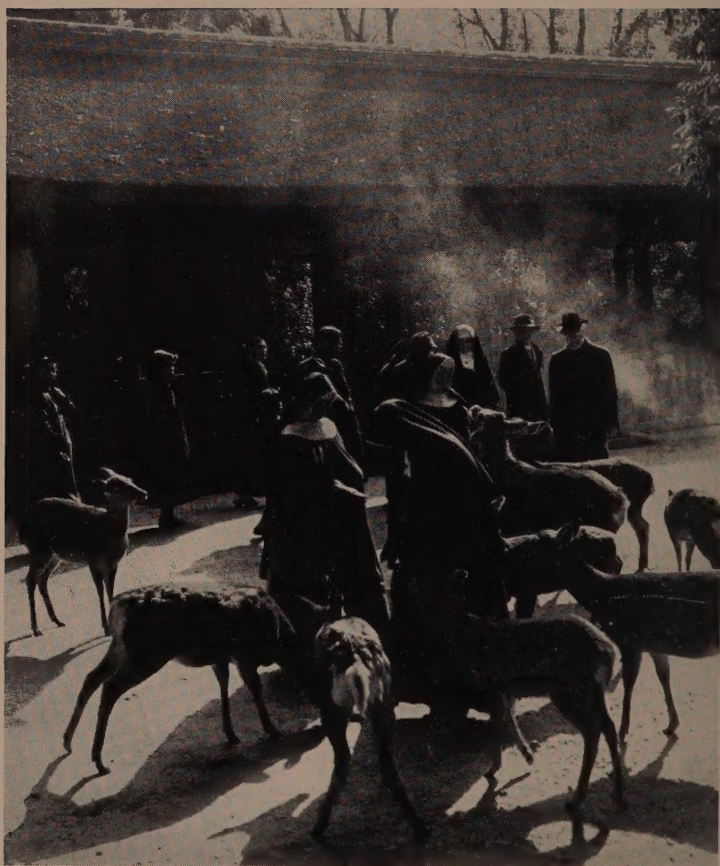
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(Photo by Father Dale, S.S.J.E.)

SISTERS OF THE TRANSFIGURATION AND OF THE
ORDER OF ST. ANNE, NARA, JAPAN, 1954, A.D.

*"The glory of God, declared in the beauty of die unbegreiflich hohen Werke
upon which the puny works of Man have been embrodered was revealed to
me when I saw . . . Nara haunted by its holy deer."*

ARNOLD J. TOYNBEE, *A Study of History*, Vol. X, p. 216.

COWLEY

A QUARTERLY MAGAZINE OF SUBJECTS
MISSIONARY AND RELIGIOUS

Vol. XXVII Summer, 1955 No. 1

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A HISTORY OF THE AMERICAN CONGREGATION OF THE SOCIETY OF SAINT JOHN THE EVANGELIST

By FATHER SMITH, S.S.J.E.

I. SPADEWORK ON AMERICAN SOIL

ON Advent Sunday, November the 28th, 1847, the Parish of the Advent, Boston, held its first service in a new place of worship — a remodeled meeting-house situated on Green Street. The officiant at that service was the Reverend William Crosswell. Among the worshippers in the congregation that day was a young man seventeen years of age. He was Charles Chapman Grafton. Two years later the staff of the Advent was augmented by the acquisition of a young priest from North Carolina, the Reverend Oliver Sherman Prescott, who came as an assistant. It was these two men — Crosswell and Prescott — who exerted a profound influence upon the life of Charles Grafton.

On the Fourth Sunday after Easter, May the 15th, 1851, Grafton lined up with the other members of the Confirmation Class of the Church of the Advent and marched with them to Saint Stephen's Chapel to receive the Laying on of Hands. The reason for this unusual procedure was the fact that the Diocesan, The Rt. Rev. Manton Eastburn, had refused to visit the Church of the Advent. During a Confirmation Service which he held at the Advent in 1845, when the Church was located on the corner of Lowell and Causeway Streets, the Bishop had been highly displeased with certain features of the services. We read in *A Sketch of the History of the Parish of the Advent in the City of Boston, 1844-1894*:

"The bishop's main objections to the service related to the use of the word 'Saint' except as applied to the apostles, to the fact that the clergy knelt with their faces to the altar instead of kneeling into their chairs, and to certain other things which appeared to him to savor of superstition."

Henceforth the Bishop refused to visit the Parish until alterations were made in the arrangement of the Church and in the mode of conducting divine service, and in consequence, each year, the Confirmation Class of the Parish of the Advent was confirmed in some other church.

The episcopal boycott of the Advent was, unhappily not the sole travail with which that Parish was visited. In the autumn of 1850

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a presentment was served upon Oliver Prescott "containing charges of heresy and violating the usages of the diocese in the mode of conducting divine service." The specific "heresies" which Father Prescott was reputed to have taught were: (1) that prayer might be addressed to the Virgin Mary, and (2) that auricular confession was both allowable and profitable. The ceremonial "aberrations" of which the priest was accused were: (1) the use of a surplice, and (2) the use of the psalter instead of the psalms in metre. After three trials these charges were declared to be "not sustained", but the court decreed that, "inasmuch as the respondent had claimed the right to pronounce absolution to the penitent, he be suspended from the ministry until he furnish to the bishop a certificate renouncing that claim except in the office for the visitation of the sick or in cases of contagious diseases." Father Prescott was technically banished from the Diocese of Massachusetts but the Bishop of Maryland (William Rollinson Whittingham) received him into his Diocese, officially releasing him from any obligation to obey the decision of the Massachusetts Court on the ground that "what a Bishop could do, a Bishop could undo."

At the time his pastor was enduring Bishop Eastburn's inquisition Charles Grafton entered the Harvard Law School where he remained for three years. During these years Grafton felt ever more strongly drawn to the Church and finally, under Father Prescott's influence, he offered himself as a candidate for holy orders to Bishop Whittingham. The Bishop was willing to receive Grafton and he took up residence as a theological student in the parish of Ascension Church, Westminster, Maryland, where Father Prescott was Rector. After due preparation he was ordained to the priesthood in 1858. In the course of the next seven years, during which Father Grafton engaged in parochial work, his thoughts began to turn to the revival of the Religious Life for men in the Anglican Communion, and of the possibility of his own vocation to such a life. In order to determine more clearly the will of God for him he decided to go into retreat accompanied by Father Prescott.

The site selected for the retreat was Fire Island, Long Island, New York. The two retreatants hired an old shack on the southern

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coast of the island and some time in the month of December, 1864, they embarked upon their unusual enterprise. The mornings were occupied in prayer and study. The two priests performed their own housework, and cut up wood to provide warmth. Father Prescott performed the culinary duties. It will be recalled that while these two men peacefully pursued their spiritual exercises, the Country was engaged in a frightful civil war. But the war was to intrude itself even upon their isolated haven. One day a United States cutter anchored off shore and discharged a large number of marines and sailors who surrounded the house. The priests were suspected of being Confederate spies, and their possessions were thoroughly searched. Apparently the commanding officer was ultimately satisfied as to the loyalty of the two clergymen and they were molested no further. However, in spite of the fact that the United States Navy permitted the priests to remain on the island, the rigours of winter forced them to conclude the retreat and return to the mainland in time for Christmas.

What was accomplished on Fire Island? Here, for a brief space of time, two Americans, two priests of the Episcopal Church, tried to live a form of the Religious Life and to ascertain the answers to profound questions stirring in their hearts. How we should appreciate having some sort of a record of the conversations which must have taken place at this time between Father Grafton and Father Prescott! It would seem obvious that they reached the conclusion that the two alone ought not to found an American monastic order at that time. Four earlier efforts had proved short-lived, and these priests doubtless felt that to secure a firm foundation they must seek help from abroad. Accordingly, in the spring of 1865, Father Grafton sailed for England. It was to be a matter of two or three years before he was joined there by Father Prescott.

II. THE SOCIETY BEGINS IN ENGLAND

Shortly after his arrival in England Father Grafton wrote to Father Prescott:

"By a series of wonderful providences, men are being drawn to a religious life, and are being drawn together. It is the most awful and solemn of anything I ever knew. One feels every moment should be occupied in prayer, lest one may go wrong or thwart His Leadings or mar His Blessed work. The mercy of God has allowed me to know of what has been done, and to see something of it, and, if I am not unworthy, of

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casting in my lot with it . . . If God will, very quietly indeed in the autumn, some persons will get together, and the work be begun. Some of England's saintliest men will direct by their counsel the work, and some of them will be in it."

Among this saintly company, one to whom Father Grafton was drawn was Edward Bouverie Pusey. It was Pusey who led Grafton to Richard Meux Benson, Vicar of Cowley, a village two miles from Oxford. It has been recorded that on the memorable occasion of the first meeting between Father Benson and Father Grafton, the latter remarked, "I have come from America. Where is the man who longs to form a religious community in England? I want to find him." To Richard Meux Benson who, like the ancient Hebrews, saw the finger of God in every event of life, this comment would undoubtedly have seemed nothing less than a divine communication. In view of his own thoughts and prayers and aspirations over the past years, these words from the lips of a foreign clergyman may have sounded like a clarion calling him to action.

One of the first concrete steps towards the formation of the Community took place in the summer of 1865 when Richard Meux Benson, Charles Chapman Grafton, Alexander Penrose Forbes (later Bishop of Brechin), George S. Lane Fox, and the Rev. Reginald Tuke (curate of Saint Mary's, Soho) met at Mr. Tuke's rooms at St. Mary's to discuss the formation of a religious order. It would seem that all eyes gravitated to the Vicar of Cowley as the logical leader. In July Father Benson wrote to Samuel Wilberforce, the Bishop of Oxford:

"I have been asked to head the movement and with a full consciousness, all the while of my own incapacity for such a position, I can scarcely regard it otherwise than as a call from God, which I ought to accept. It does, indeed, seem to me as bringing with it an answer to the prayers of very many years which I had never contemplated."

Towards the close of August, Father Grafton went to Cowley and took up residence with Father Benson in a small suburban brick house on the Iffley Road. Later in the year they were joined by Simeon Wilberforce O'Neill, a curate at Wantage. The three priests began in earnest to carry out, as a small Community, the principles of Holy Religion. Their intention was to create a Society consisting of both priests and laymen leading the mixed life of prayer, and

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active work in the world — particularly in conducting parochial missions and undertaking foreign missionary work. They assumed the title, "Mission Priests of Saint John the Evangelist". They were sometimes known as "The Evangelist Fathers", or "Johnians", and, in the course of time received the label "Cowley Fathers", because of their geographical location. Although certain features of modern religious orders of the Roman Catholic Church were imitated, Father Benson wisely decided to return to the Benedictine custom of the corporate recitation of the Divine Office in chapel.

In a letter to Bishop Wilberforce Father Benson had explained:

"Our proposal was to live together for a twelvemonth, and at the end of that time to take vows for three years, renewable with the sanction of the Community, annually. At the end of a given period, say fifteen years, the vow might be made solemn."

At the conclusion of a year's trial period, Richard Meux Benson, Charles Chapman Grafton, and Simeon Wilberforce O'Neill gathered together on the Feast of Saint John the Evangelist, December 27th, 1866, and in each other's presence took the following vow:

"In the name of the Father, and of the Son, and of the Holy Ghost. Amen. I . . . promise and vow to Almighty God, the Father, the Son, and the Holy Ghost, before the whole company of heaven, and before you, my Fathers, that I will live in celibacy, poverty, and obedience, as one of the Mission Priests of St. John the Evangelist unto my life's end. So help me God."

Thus the Society of Saint John the Evangelist formally came into existence.

From the very start, the Fathers seem to have entered upon a good deal of external work. Father Grafton preached, lectured, shepherded religious communities for women, counseled individuals, and conducted retreats and missions. In a letter to Father Prescott he wrote:

"I have no time to write sermons, and until I get back to Cowley very little for anything else."

During the cholera epidemic which broke out in the summer of 1866, Father Grafton became a volunteer chaplain to a hospital in Shoreditch, and lodged with Pusey in East London. When Charles Fuge Lowder, the Vicar of Saint Peter's, London Docks, became prostrated by the blow of having three of his assistants simultaneously secede to Rome in February of 1868, Father Grafton and Father O'Neill labored together for a time in his parish. One can-

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not fail to admire this self-sacrificing, heroic work undertaken by Father Grafton but at the same time one wonders if this was really the best possible preparation for one desirous of developing the Religious Life in America. Father Benson and Father O'Neill, with their tremendous spiritual reserves, seem to have been little affected by external distractions, but few men have ever attained to their high level.

III. THE SOCIETY GAINS NEW MEMBERS

It had, of course, always been Father Grafton's desire to return to America to establish the Society there. Father Benson likewise hoped for the day when a branch of the Society should be planted on American soil. In October, 1868, in a letter addressed to his parishioners "of the New District of Cowley S. John on the opening of the Mission House in Marston Street," Father Benson wrote:

"As the parishioners generally know, some of us are Americans, and it is hoped that they will some day return and organize in the western hemisphere a Mission Society like our own."

To forward this end, Father Grafton spent a portion of the years 1867 and 1868 in the United States endeavoring to enlist American recruits. In Baltimore he found no one interested in joining the Society. At the invitation of Charles B. Coffin, a student of the General Theological Seminary in New York, Father Grafton talked to some of the students there about the Religious Life. As a result, Charles Coffin, Freeborn Coggeshall, and Henry Martyn Torbert later sought admission into the Society. It may have been a fear of British domination which kept men from responding. This unreasonable attitude on the part of many Americans long served as a deterrent to American vocations in the Society of Saint John the Evangelist. Though the response to Father Grafton's plea in America was disappointingly small; a young Englishman was, at the same time, being drawn to Cowley, who in later years exerted a profound influence upon the Society in America, and upon the Episcopal Church. He was Arthur Crawshay Alliston Hall.

Born in Binfield, Berkshire in 1847, Arthur Hall went up to Oxford in 1865 and was enrolled at Christ Church. In November

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of 1867 he made his first retreat at Cowley, a retreat conducted by Father Benson, and at its close was received as an Associate of the Society. His university studies completed in 1869, Hall came to Cowley the following year to prepare for holy orders. On the Patronal Festival of the Society, the Feast of Saint John before the Latin Gate, May 6th, 1870, he, along with Robert Lay Page (his future Superior at the time of the Brooks controversy) received the habit of the Society. In December he was ordered deacon in Christ Church Cathedral by Bishop John Fielder Mackarness who had become the Oxford Diocesan the previous January, following the translation of Bishop Wilberforce to Winchester in November of 1869. In his biography of Arthur C. A. Hall, George Lynde Richardson writes, concerning the new deacon:

"New in the ministry as he was, he had already made a deep impression upon his associates by his strength of purpose and his capacity for getting things done, and the youthful deacon (he was only twenty-three) was made Master of the lay brothers, and was set to work visiting, preaching, teaching Confirmation classes, catechizing children."

On the Feast of Saint Thomas, December the 21st, 1871, Bishop Mackarness ordained the young deacon to the priesthood, and licensed him as a mission priest in the Diocese of Oxford. It was not long before Father Hall's reputation as a preacher became widespread. Two years later he was assigned to conduct his first parochial missions — the first at Kempston during Lent, the second at Eastbourne in June when he was accompanied by Oliver Sherman Prescott.

Father Prescott, who became Rector of Christ Church, West Haven, Connecticut, in 1865, the year Father Grafton went to England, had remained in constant communication with his close friend. Father Grafton's letters to Father Prescott contain repeated appeals that the latter come to Oxford. It would seem that Father Prescott entertained fears that should he go to England he might never be sent back to his native land. In a letter written from New York on October 1st, 1867, Father Grafton explained:

"As to your returning; I feel that it will be absolutely useless for me to attempt anything in this Country without four persons to begin with . . . I really think it would be better for you to go out to England, and to leave the question as to your return to be settled out there."

Father Prescott finally made his decision, went to Cowley, and was clothed as a novice in the Society in 1868 in the oratory of the

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old house on the Iffley Road, where the first three professions had been made. He took his life vows two years later, on the same day that A. C. A. Hall, R. L. Page, J. Greatheed, and Henry Darby received the habit. Father Prescott's profession brought to four the total number of Professed Fathers, and for the next two years the Society remained half English and half American. Perhaps it was at this time that Dr. Liddon laughingly suggested to Father Benson that he put the American eagle over his door since he had such a proportion from the United States!

(To be continued)

RETREAT

By FATHER APPLETON, S.S.J.E.

In this austerity
Only the Word speaks —
How silently!

How silently chained, as in Plato's too-popular cave,
We long for the stupendous vision,
(Feeding on our hunger
We have a right to wait)
Forgetting not that truer cave
Where voiceless spake the Word
Through fire and storm
glowing like young love.

In this austerity
I live again my late November ordination,
That year's first snow announced;
As if white-clad, the Spirit
Came sudden and silent
Spreading the world white
In bitter-sweet cold,
While tiny in the holy place
The lonely figure trembled before those unseen wings
Focussed from Eternity
Onto the priesting of that moment in time.

Is this late flowering of that Spirit-planted seed
Some silent triumph savoured above?
Is this the end in which that end fulfilled?

For see how silently,
How simple is Death.
(Dying to rise perennially)
Living only to learn to die,
And having died, to live.

THE LITTLE CREATURE

A MEMORY OF THE GRAND CANYON

By BROTHER PAUL, Obl. I. W.

THE Priest and I stood on the pale buff sun-soaked rocks at the edge of the Grand Canyon. We — or rather I — had been doing my best with my limited senses to take in the scene. My eyes had gazed across and into the tremendous width and depth before me, and my intellect tried to comprehend something of that vastness, the work of water and weather on the solid rock. First a tiny stream had flowed across the high plateau, that with the vigorous help of wind and weather, had through millions of years carved out this grand scene before us. I had seen many pictures and had heard of its great size. Despite this foreknowledge, the beauty of form and the everchanging range of its colors delighted and fascinated me. The river foamed along its deep bed a mile below us, invisible through the cliffs and towers it had cut through the ages. My eyes slowly took in the many colored strata, the bright brick reds, the cream, buff and, far below, the black rock by the river. I had discovered, with the aid of the Priest, that this deep dark layer was the original or oldest known rock that had been formed from the fiery magma of the molten surface of our earth some hundreds of millions of years ago. And the Colorado River had worn its way down through the various layers of rocks, right down to the original or first layer. However, geologists did not seem worried by the possibility that it would wear right down into the hot inside of the earth — as apparently sea-level was its lowest limit!

The great cathedral-like bastions rose up in their grandeur from the depth. They thus stood out because their tops were a little harder than the surrounding material, but there was great irregularity in their sizes. But it was always the color that enchanted me. There was the clear distinctive but always changing colors of the different layers of rock, mostly contrasting red and cream, with a speckled or greenish layer sometimes seen through the clear atmosphere. From the blue grey of early morning, through the orange of sunrise, then purple and blue shadows through the day, the green of late afternoon, the red of sunset — especially effective — to the grey and black of night. The gorge is eight to ten miles across and over a mile deep and more than two hundred miles long.

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All the bastions rising thousands of feet below us were shaped in modernistic flutings. Softly rounded, irregular in size but always reaching from top to bottom like drapery.

And a few inches from the rim of this vastness sat our only living companion, a three-inch horned toad, with tiny tail and exquisite sharp horns along the back of its head, and little knobs on the rest of it. It was sand-colored, shading darker on back and horns, perfect in every miniature detail. It had found a hollow in the sun-scorched rock at our feet. It gave me the impression of satisfaction in its own cleverness in finding this tiny hollow full in the heat of the midday sun.

I felt awed, full of wonder and reverence at the sight of the Grand Canyon sweeping down its mighty colored cliffs to the dark rocks far below, and I tried to understand it with my intelligence; but a sense of pleasure at the sight of the little creature, that gentle warm feeling that comes to one at the smile of a child or anything small that is alive, came to me — in fact to both of us — at this sight. The contrast of the toad's soft, tiny body to the great rock formations; its special adaptation to the hot dry desert; its obvious pleasure in being alive; the glance of shy timidity from its dark eyes as it heard our voices, with its determination to stay in its chosen hollow, enjoying its sunbath, despite our presence, delighted us.

We felt difficulty in voicing our feelings. Our conversation was something like this:

"Oh, Father, look, there's a little desert toad."

"Why, so it is, how small it looks."

"Father, the last time I saw one was in a glass case with specially heated sand in the London Zoo. I would not like to say how many years ago."

"So, Brother, you never expected to see one for yourself."

"Oh, Father, look at it. I do believe it can see us, it's moving its dark little eyes towards us."

"Yes, we won't disturb it. It is enjoying itself in the sun. It really is a very lovely little creature."

We continued our walk along the edge of the Canyon. My companion knew the place well and named for me the great bastions of sandstone that rose all around below us. I thought the names were

The Little Creature

stupid, their only value was in identifying the various formations — "The Battleship", "Shiva's Temple", "Zoroaster's Temple", "Cheop's Pyramid", and the like.

It was the distant view of the "Bright Angel Trail" that gave me the best means of grasping the tremendous scale of this Canyon. It starts near where the Santa Fe trains bring visitors like us to the place. It is a bridle path, about five feet wide, cut out on the face of the cliffs, descending to the river and up the other side. Parties on mule back descend it every morning, returning in the afternoon. Walking along the rim, as we were, it was possible to pick out the Trail for many miles as a yellow line. It is when the mules are seen as dark specks moving very slowly along it that some idea of the true scale can be realized.

"Bright Angel Canyon" was now opposite to us, with the Phantom Ranch hidden in its depth — then I knew the reason for my dislike of the names given to this marvellous rock formations. I knew that they should be Spanish and connected with the Catholic Faith. Did not the Santa Fe (Holy Faith) Railway bring us here?

Every human being that holds the Treasure of Faith should bear within himself a paean of praise for the great blessing. The Creator must be praised for the marvels of his Creation. I raise a prayer of praise for the Grand Canyon and for the little horned toad that I saw basking in the hot sunshine on its rim, and especially that I had the privilege of sharing, however briefly, in the lives of these two creatures: so diverse and each so beautiful. *Laus Deo.*

THE BLESSED SACRAMENT

By FATHER APPLETON, S.S.J.E.

A Sermon for the Annual Meeting of the Confraternity of the Blessed Sacrament held June 9, 1955, at Calvary Church, Utica, N. Y.

IN such a setting and on such an occasion it is fitting to think of the inspiration the Blessed Sacrament has been for artists through the ages. We know how the greatest architecture of many ages has been the direct result of the need for the proper housing of the Blessed Sacrament. We know, too, the tremendous influence liturgical music has had in Western culture, and that many of the greatest composers considered their settings of the Mass as their master works.

Today I would bring to your attention a work of art perhaps less known; the painting of the Italian master, Raphael, entitled the *Disputa*. Try to visualize this picture as I describe it. As you look towards the front of this Church you can get an idea of what it is like. Directly in the center is an Altar, much like this one, and something like this cross on the Altar, except that the one in the picture is hollow in the center so that the Blessed Sacrament can be displayed there. This large monstrance is the center of interest in the picture. Everything leads the eye inescapably to that center. There are a great number of figures gathered in the foreground; their eyes, their gestures, and the general design of their composition all lead to the great central object, the Blessed Sacrament. Here we see Bishops and Saints and Religious who through the ages have contributed to our understanding of, and devotion to, the Blessed Sacrament. If this were all in the picture it would be a magnificent effort, but what I have described is only half of it, for arching down from both sides is a heavy cloud, it too converges on the Blessed Sacrament, but the entire upper half of the picture above the cloud is peopled by the heavenly host; many angels, and the figures of Evangelists, prophets; and, near the center, John the Baptist, St. Mary, and between them, Our Lord Himself, throned in glory.

Above Our Lord, is the majestic figure representing God the Father holding a crystal globe representing the entire creation at His command. Just below the throne of Our Lord is the Dove, representing God the Holy Spirit, Who sanctifies the Host and makes it what it is. For Christ in His Throne of Glory in Heaven, and Christ in the Blessed Sacrament are one and the same.

The Blessed Sacrament

How strikingly this picture brings this home. The saints in heaven, and men on earth are adoring the same Lord. The Blessed Sacrament is at the intersection of Time and Eternity — the meeting place of Almighty God and us men.

Let us think of the miracle involved. God the Holy Spirit changes the ordinary bread and wine into the Body and Blood of Christ. How He does this we do not know; but we know that this is an event that is both natural and supernatural.

God the Son, while He was on earth prefigured His miracle of the first Eucharist in earlier miracles; first when He changed water into wine at Cana; later when He fed the five thousand with the five loaves and two fishes.

God the Father created bread and wine in the first place, and His creation is the ultimate miracle of all. He made all out of nothing. Out of nothing — yes — but here is the most astonishing aspect of all these miracles; He who is almighty requires — depends on — the cooperation of weak and sinful men. Bread and wine do not occur in nature. They require a great deal of work on the part of many men. Wheat must be planted and cultivated, harvested and threshed, taken to another place where it is ground into flour, and finally to ovens where it is baked into bread. And there is a similarly involved process in the production of wine. We believe that this is one of the reasons that God chose these elements for His own Body and Blood; instead of such things as plain water or wild flowers which do not require men's cooperating efforts.

The other miracles we have considered indicate the same thing. Our Lord did not turn water into wine, nor multiply the bread until He knew that men needed these, and until men did what they could to cooperate with Him. Alone in the wilderness, starving from His long fast, He could then have turned stones into bread, but He did not yield to the temptation. What made things different later on was the fact that then He was not alone, but confronted with the needs of men — and in each case men who had done the best they could to cooperate with Him. It was only after the servants had filled the waterpots up to the brim that Our Lord turned the water to wine. It was only after the little boy had offered all he had, that Our Lord fed the multitude with the bread and fishes.

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And so in the Eucharist, the Holy Spirit does not work alone. He does not turn bread and wine into the Body and Blood of Christ, except as He has the cooperation of men. There must be a Priest and there must be people. And Priest and people together must say certain words, and do specific things with the required bread and wine before the Holy Spirit performs His miracle.

Where more clearly and wonderfully do we see such cooperation between man and God! This was brought home to me most forcibly some years ago when I spent a period of well over a year as a missionary in Communist China. The government had many ways of interfering with religious practice. Some of my Protestant brothers not far away had this experience; they would ring the Church bells on Sunday, the congregation would come, and then the local Communist leader asked if he might say a few words. He spoke for *three hours*, and then it was well past time to go home. He did this every Sunday, and the devotional life of that Christian community was effectively smashed. The Communist leaders came to our Church too — but here they found something different. Not so much talk, but an action with God. There was no way short of direct force, that they could stop this. They tried various things. A few Sundays they rallied their very effective drum corps around the Church, and managed completely to drown out the words that were being said. This didn't bother the people much, because they knew what was going on, and they did not depend on the sound of the words. When soldiers in their heavy boots marched up the center aisle and stood directly behind me as I said Mass, they didn't know what else they could do, and finally quietly walked away. All of these things had an effect opposite of what the Communist soldiers intended, for the importance of Mass was magnified in the minds of the people. For the first time in the history of the parish we had daily Mass; and for more than a year we had always a congregation, usually about ten. Only once, I think, in that period of more than a year, did I go without saying Mass.

We can be sure that whatever is happening now to our Christians in China, that there are still priests and people cooperating with God in the offering of the Holy Sacrifice.

The Blessed Sacrament

Dom Gregory Dix, at the conclusion of his great work, *The Shape of the Liturgy*, summarizes, in a beautiful passage, the ways in which our Lord's command to "do this in remembrance of me" has been obeyed throughout history. Dom Gregory writes:

"Was ever another command so obeyed? For century after century, spreading slowly to every continent and country and among every race on earth, this action has been done, in every conceivable human circumstance, for every conceivable human need from infancy and before it to extreme old age and after it, from the pinnacles of earthly greatness to the refuge of fugitives in the caves and dens of the earth. Men have found no better thing than this to do for kings at their crowning and for criminals going to the scaffold; for armies in triumph or for a bride and bridegroom in a little country church; for the proclamation of a dogma or for a good crop of wheat; for the wisdom of a Parliament of a mighty nation or for a sick old woman afraid to die; for a school boy sitting an examination or for Columbus setting out to discover America; for the famine of whole provinces or for the soul of a dead lover; in thankfulness because my father did not die of pneumonia; for a village headman much tempted to return to fetich because the yams had failed; because the Turk was at the gates of Vienna; for the repentance of Margaret; for the settlement of a strike; for a son for a barren woman; for Captain so-and-so, wounded and prisoner of war; while the lions roared in a near-by ampitheatre; on the beach at Dunkirk; while the hiss of scythes in the thick June grass came faintly through the windows of the Church; tremulously, by an old monk on the fiftieth anniversary of his vows; furtively, by an exiled bishop who had hewn timber all day in a prison camp near Murmansk; gorgeously, for the canonisation of St. Joan of Arc—one could fill many pages with the reasons why men have done this, and not tell a hundredth part of them. And best of all, week by week, and month by month, on a hundred thousand successive Sundays, faithfully, unfailingly, across all the parishes of christendom, the pastors have done this . . ."

How great is our privilege to join in this great succession! Let us pray that as we go on in it, we may grow in the peace and joy and knowledge and love of God.

COMMUNITY CHRONICLE

BISHOP BURTON of Nassau, who is a Father of our Society, arrived at Cambridge in time to keep our Patronal Festival with us on May 6th. On the Sunday in the Octave (May 8th) he preached at High Mass at the Church of St. John the Evangelist, Boston; and was able to be present at the Schola Cantorum Festival Service that same evening.

Father Wessinger conducted a brief retreat for the Community of the Holy Spirit in New York City on Saturday, May 7th. He also conducted retreats at the Monastery in Cambridge for men and boys on the week-end of May 21-22, and on Saturday, June 4th. On July 6, he went to Portland, Oregon; conducting retreats at Gearhart, Oregon, from July 16-18 (for the clergy), and from July 18-21 (for laymen). He also conducted a quiet day at the same place on July 28th. While in the West, Father Wessinger also preached at St. Stephen's Cathedral, Portland, and at St. John's Church, Bandon, Oregon.

The Father Superior on Monday, May 9th, traveled to Rhode Island, where he showed some of the pictures taken on his recent visit to Japan to members of the Rhode Island Clericus. From May 16th to 20th, he was in Toronto on a visitation to the Sisterhood of St. John the Divine, of which he is the Warden. On Saturday, June 4th, Father Williams preached at St. John's Church, Palmerton, Pennsylvania, on the occasion of the ordination of Mr. L. Edgar Teter, Jr., to the Diaconate. This was an interesting occasion for the Father, for forty years ago he was stationed in Palmerton, working as an engineer for the New Jersey Zinc Co., whose plant is located there. From June 5th to 12th, he conducted a retreat for the Sisters of St. Anne at their Convent at Arlington Heights, Massachusetts. On the evening of Sunday in the Octave of Corpus Christi (June 12th), Father Williams was the preacher at the annual service held under the joint auspices of the Confraternity of the Blessed Sacrament, and the New England Branch of the American Church Union. This year the service was held at the Church of St. Augustine and St. Martin in Boston. The Father also officiated and preached at the Clothing of a Novice at St. Margaret's Convent, Boston, on June 13th; and at the taking of First Vows by a Sister of St. Anne at St. Anne's Convent, Cambridge on June 16th. He

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was the celebrant of the High Mass and preached at St. Margaret's Convent, South Duxbury, Massachusetts, on July 20th; and was also the celebrant of the Solemn Mass at St. Anne's Convent, Arlington Heights, Massachusetts, on St. Anne's Day, July 26th.

Father Smith conducted retreats near Dayton, Ohio, for members of St. Paul's Church, Dayton, from May 12th to 15th. Towards the end of May, he went to Toronto, Ontario, where he conducted two retreats for Associates of the Sisterhood of St. John the Divine. On July 6th, and again on July 13th, he preached noontide sermons at St. Paul's Cathedral, Boston. Father Smith returned to Toronto on July 17th, for a visitation to the St. John the Divine Sisters in and near the city, after which he visited Western Canada, preaching at the Church of St. Michael and All Angels, Winnipeg, Manitoba, on Sunday, July 24th; and conducting a retreat for the S.S.J.D. Sisters at Regina, Saskatchewan on July 26th.

Father Clayton attended the Convention of the Diocese of Western Massachusetts on May 17th and 18th; and on May 22nd, he preached at All Saints Church, Springfield, Massachusetts. On Saturday, June 4th, he preached the Baccalaureate Sermon at Watkinson School, Hartford, Connecticut. From July 7th until the 27th, he was at Port Dufferin, Nova Scotia, Canada, supplying two Missions in the absence of the priest.

Father Appleton preached the sermon at the Annual Service of the American Branch of the Confraternity of the Blessed Sacrament, at Calvary Church, Utica, N. Y., on Thursday, June 9th. The sermon will be found in this number of COWLEY. On June 10th, he spoke at the Commencement Exercises of Hoosac School, Hoosick, N. Y. Father Appleton conducted a retreat for Associates at St. Anne's Convent, Arlington Heights from June 17th to 19th. During most of the month of July, he was acting as temporary chaplain at the Convent of St. John the Baptist, Ralston, N. J.

Our readers will rejoice to know that Father Everett continues to enjoy good health. He is now again in residence at the Monastery in Cambridge. At the end of July, he goes to Swansea, Massachusetts, for a brief rest.

Father Maddux, who is acting as resident chaplain at All Saint's Convent, Catonsville, Maryland, celebrated in June, the twenty-fifth

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anniversary of his ordination to the sacred priesthood. The service was held at St. Peter's Church, Elliott City, Maryland, where the Father is the Vicar. Father Maddux was with us for the Annual Retreat and Chapter of the Society, held in Cambridge at the end of June. He was the celebrant at the Solemn Mass at the Church of St. John the Evangelist, Boston, on June 26th. After a rest with friends in Minnesota, he will be resuming his duties at Catonsville on August 1st.

The Community Retreat this year was conducted by Father Cooper of the English Congregation of our Society. After a visit to his family, who live near Philadelphia, the Father paid a visit to the Canadian House of the Society at Bracebridge, Ontario. He sails for England from Canada on August 13th.

Father Pedersen, now acting as Vicar of St. Francis' Church, Chicago, was also with us for the Retreat and Chapter in Cambridge. He returned to Chicago on July 15th. Brother Benedict, who is also at St. Francis, Chicago, likewise paid us a brief visit in July. He is taking some required Summer work in connection with his course at the Seabury-Western Theological School at Evanston, Illinois, so could only spend a short time at home.

Father McDonald officiated at Vespers and Benediction at St. Anne's Convent, Arlington Heights, on the afternoon of their Patronal Festival, July 26th.

FROM THE MONASTERY LETTER-BAG

LETTER FROM FATHER PLAYNE, S.S.J.E.

Feast of S. Basil (June 14, 1955)

126 Chapel St., Capetown (South Africa)

ON Trinity Sunday I kept the 53rd anniversary of my priesthood, and said Mass in our African Men's Hostel chapel, S. Columba's, early and after breakfast went to the Sung Mass in a neighbouring Coloureds' Church, all mixed up with the Moslem population, where they expect every Sunday a congregation of at least five hundred of all ages, and on big days a good many more. On Friday this week the people of the diocese are presenting the Archbishop, who has just completed twenty-one years of his episcopate with the wherewithal to buy himself a new car. (He is expected to retire after the Episcopal Synod in November). Our African Mission folk have put up £50 towards it. Last Saturday I went to the dedication of a new daughter church in our next parish, Woodstock, built in a very steep street going up towards Table Mountain, and on Saturday to a similar ceremony in a suburb near the shore of the bay, Milverton, where we have work amongst the horsemen of the racing stables. Yesterday afternoon we all four went out in the car as far as Simonstown, the British Naval Station in False Bay, to visit an old African who is dying in hospital. He had himself in years gone by built the church in the location and been its chief support all the time. This month our African priest at Langa is having three Sundays away. I sang the High Mass there on Whitsunday, before he left. I am to be there again this next Sunday, and several occasions after that. We have a deacon there who will assist. All our congregations expect to sing Matins up to the Benedictus (which takes the place of Introit) before the Mass, and sometimes we have baptisms after the Second Lesson, so the Mass at Langa never begins before 10 a.m. One Sunday I had the novel experience of Mass at two of our "pondokkie" School Chapels -- galvanized iron shanties -- one quite amongst the bush with a tramp through the sand to get to it. We left here at 8:30 and had to pick up the interpreter a few miles out at one of the Suburban stations and got to Goodwood Chapel soon after nine. I got started with the Mass at 9:30, after which Fr. Gardner took two baptisms

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and churchings which allowed me time to have some refreshment before starting off at eleven to Bellville, a town about fifteen miles from Capetown but with houses nearly all the way, where Fr. Gardner sang the Mass, and we got back here about 1:45. There were about twenty people at G. and thirty at B. You must not suppose that because the Chapels are so poor and people living in shanties that the congregation were in rags and tatters; far from it! I exclaimed at the nice brown leather shoes of one of the preachers getting spoiled by walking through the sand.

This leads me to explain that all the more or less level tract called the Cape Flats and all the approaches to the mountainous peninsula are sand. Pine trees grow well in it, and at some period Australian Wattle was planted all over, which does not grow very tall; but in certain parts there are sand dunes which were piled up by the winds to a considerable height before steps were taken by tree planting. An increasing area of the Flats is getting built over with new Suburbs and industrial sites. It is in the untouched Bush that Coloureds and Africans who cannot obtain houses have set up their shanties with very little provision either for water or sanitation. We have followed the people wherever possible and they have themselves, with some help, put up their rudely-built Chapels which they make as decent as they can, putting in wooden flooring and pasting brown paper on the inside. In the Langa township there are metalled streets, electric light and water taps for each house, but in between it is still sand. Fr. Gardner has lately had to get a lot of building rubble to fill up holes round the Church and School which made muddy pools in wet weather, and last July a lot of people in the Bush were flooded out. The Charitable organizations quickly came to the rescue, and provided food, clothes and bedding and temporary shelter.

You probably have a picture of Table Mountain and Capetown itself nestling at its base, with the Lion more or less at right angles. On the Atlantic side, the built-up area can in no place be more than half a mile in depth, and there is not much more space for further building between us and the Mountain. When once the Northern promontory is passed and with the Bay curving round to the West, there is a much wider area of suburbs. Some people think that the part where our Mission House is situated, being less than a

From the Monastery Letter-Bag

mile from the centre of the city will become all factories and warehouses. At present it must be the most thickly populated area, with many narrow streets, mostly Coloured and Moslem. There are three Mosques within a quarter-mile of us, many schools. We are very fortunate in having institutions on three sides — S. Philip's Church, Marion Institute (Social Centre) and S. Anne's Home (Diocesan Refuge for unmarried mothers and babies), and a wide street which turns off right and left a hundred yards along. It has no continuous traffic.

LETTER FROM FATHER SAKURAI, S.S.J.E.

M.S. "Atsuta Maru"

Singapore

June 10, 1955

To this beautiful port, I reached this morning, almost forty days after I left London.

Until I got to the ship at South India Dock in the afternoon of May 3rd, I did not realize that the voyage would take approximately eight weeks, instead of six. The ship left the dock at midnight. In the next morning, I saw the shore, and was told that it was Netherland, and we were going to Rotterdam. I never dreamed that Netherland was so near. Big wind mills were seen here and there amid brilliant tulip patches. The port was almost entirely renovated after the War, and was uninteresting — rows of apartment houses. We were there until midnight of May 7th, Saturday. I was the only passenger. The ship is about a year old, with accommodation for twelve passengers. All the members of the crew are comparatively young, and nice and friendly. The average speed of the ship is 16.7 knots p.h.

We reached Marseilles in the morning of May 13th, Friday. I found my way to the famous church on the hill, Nôtre Dame de la Garde. On my return, I found seven Japanese passengers on board ship. Five artists, one wife, and a doctor. I shared a rather spacious room with an artist of forty-five years of age, a very pleasant fellow from Tokyo. He has been in France for a year and a half. The ship set sail in the afternoon. The next port was Alexandria. I finished Origen's work on the Lord's Prayer and Exhortation on Martyrdom before I reached his native city on the morning of May 17th,

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Tuesday. I saw Christian relics in the museum, but I discovered only one Christian Church, R.C. — All the Mohammedans were keeping the month of fast, and they were not allowed to eat, drink or smoke until 6:00 p.m., my Mohammedan guide told me.

We left Port Said at midnight of May 18th, and it began to be hot. We passed Suez at 4:00 p.m. next day. The mercury went up to 95 degrees F. On the following day, many Egyptian locusts came in and stayed with us for two days. In the night, I saw the Southern Cross for the first time in my life. Hot days went on until we entered the Indian Ocean on May 22. Then the ship began to roll.

In the afternoon of May 28, we saw the coast of Ceylon. Early in the next morning, Whitsunday, a mysterious fire started in the fifth hatch. It was at once discovered. Some chemical stuff was put in and sealed, and the Captain decided to go to Colombo for thorough investigation. All the passengers were requested to go ashore at 2:00 a.m., and to stay at the Grand Oriental Hotel until the ship was ready to continue the voyage. We stayed in the hotel over three nights. We had a chance to see various places and to accept an invitation for dinner from the Japanese Ambassador in his garden. I met two native Anglican priests and learned that the Diocese was under C.M.S. I visited St. Peter's in the Fort, and found that there was only one Mass on Sunday at 7:00 a.m., even in Whitsun week. The church was too hot for meditation on anything, except hell fire!

The ship anchored at Penang in the early morning of June 5th. The greater part of the cargo was, I found, for the Malay Peninsula. The ship visited Port Swettenham, before she reached here.

The voyage has been pleasant and restful, but I greatly miss the Community Life, and the Sacraments. It will be the end of the month when I reach Kobe.

BOOK REVIEWS

SCRIPTURE AND TRADITION. Essays by F. W. Dillistone, G. W. H. Lampe, F. J. Taylor, R. R. Williams, D. E. W. Harrison. The Seabury Press, Greenwich, Conn. 1955, 150 pages, cloth, \$3.00.

THE relationship between Holy Scripture and Sacred Tradition, and their relative authority as sources for Doctrine, Worship and Church Discipline is still a source of controversy between Roman Catholics and the Orthodox on the one hand, and Anglicans on the other; not to mention the various Protestant bodies, most of whom, at least theoretically, repudiate the legitimacy of Tradition altogether. This little book of essays by theologians of the English Church, belonging to the "Evangelical" School, is an interesting and honest attempt to consider this thorny problem anew. It cannot be said that the authors are successful in presenting a satisfying solution of the difficulty — indeed they expressly disclaim any such intention — but they do clearly set forth the facts on which any satisfactory doctrine of the relative authority to be accorded to Scripture and Tradition must be based. Adhering firmly to the traditional Anglican teaching that defined dogma must be capable of being "proved by Scripture"; they also show that Tradition has a real and proper place in regulating the life and customs of the Church. The Rev. F. J. Taylor in an exceedingly interesting essay on "Scripture and Tradition in the Anglican Reformation", remarks that "the Reformation fathers gave insufficient consideration to the fact that tradition is being made all the time, and that there is no self-evident reason why the traditions of a later period should be excluded from consideration except on the supposition that the Holy Spirit ceased to work in the Church in this particular fashion after some critical event such as the seventh ecumenical council or the division between East and West. The Christian religion cannot be contained within some narrow limits of development fixed for all time at a particular moment. As a living faith it must grow and develop, while still retaining a unique relationship of submission to the control of those saving events which constitute its gospel."

The essays all seem to agree in the conclusion that a Doctrine of Development must necessarily have a place in the theology of the Church.

— G. M. W.

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TOLERANCE AND THE CATHOLIC. A Symposium. Translated by George Lamb. Sheed and Ward, New York, 1955, 199 viii pages, \$3.50.

THIS book consists of a series of papers contributed by French Roman Catholic theologians to a doctrinal conference held in France in October, 1951. The authors are all in agreement with the principle that complete freedom of religious belief in the modern State is not only to be accepted as necessary, but is also good and desirable in itself, and should so be regarded by members of the Roman Catholic Church. The doctrinal basis for this opinion is made very clear in the paper by Père Augustin Leonard, O.P., where it is pointed out that saving faith must necessarily rest upon a free and unconstrained act of the will. Indeed, this point was stressed in the Encyclical *Corporis Mystici* of Pope Pius XII where his Holiness wrote:

"Wherefore if any persons, not believing, are constrained to enter a church, to approach the altar and to receive sacraments they certainly do not become true believers in Christ; because that faith without which it is impossible to please God must be the perfectly free homage of intellect and will."

As against this thesis, of course, there can be quoted several Papal utterances of the past, notably the "Syllabus of Errors" of Pius IX. The Rev. Roger Aubert deals with this difficulty. He concludes that these condemnations of freedom of religious belief, "when they are properly understood, do not present an insuperable obstacle to the fulfillment of this task" (i.e., the assertion "of an acceptable theology of toleration and freedom of conscience in the sense that has come to be accepted in the language of today.") Whatever may be thought of the correctness of Fr. Aubert's treatment of Nineteenth Century Papal intransigence, we can all be grateful to him and to his collaborators for his striking piece of evidence of a new spirit within the Roman Communion.

— G. M. W.

THEOLOGY AND REALITY. By W. Norman Pittenger, S.T.D. The Seabury Press, Greenwich, Connecticut, 1955. Cloth, pp. 235. \$3.25.

"ESSAYS IN RESTATEMENT" is the subtitle of this latest volume to come from the pen of the Professor of Christian Apologetics at General Theological Seminary. He is not

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proposing here to say anything new about the great central truths of the Faith. He is not, in fact, adding anything to his own position on the interpretations of these truths that he has not been saying for years. The outstanding merit of "Theology and Reality" is that nowhere else between two covers has he summed up so clearly, and it would seem finally, the reasons for the faith that is in him.

Dr. Pittenger writes as a Catholic of the Anglican obedience and he writes eloquently without flourish. He avoids what he calls "the banality of much of our traditional language" and he fashions an idiom of his own which is effectively modern without being modernistic. Incidentally, there is not the slightest trace of the "modernism" of unhappy memory in the present set of essays. That water is all over the dam. Rather than hacking away at Christian dogmas to make them conform to the scientific and philosophical party lines of the moment, Dr. Pittenger shows that all human constructs must stand or fall under the judgment of God as revealed in the Church as the Body of Christ.

No book review of whatever length could adequately summarize the steps by which the author implements his thesis. The whole text of "Theology and Reality" is required reading for every practicing Catholic, clerical and lay.

— S. T.

ESTHER, SONG OF SONGS, AND LAMENTATIONS. By George A. F. Knight. (The Torch Bible Commentaries.) The Macmillan Company, New York, 1955. Pp. 140. Cloth, \$1.75.

PROFESSOR KNIGHT, holding the chair of Old Testament studies in Knox College, Dunedin, New Zealand had a difficult assignment on his hands when the editors of the Torch series asked him to write commentaries on three such disparate works as those forming the title of this volume. He has performed his task in a manner that will admirably serve the needs of the general reader. His book is not concerned with minutiae of textual criticism and abstruse interpretation that would interest only the specialist. However, his discussions of authorship, sources, dates, historical setting, and spiritual motivation are carried out in conformity to the exacting standards of contemporary Old Testament scholarship.

By all odds, the "Song of Songs" is the best known of the three. Professor Knight treats its forthrightly as a series of exquisite lyrics

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celebrating the mutual love of a bride and bridegroom and marking one of the summits of classical Hebrew poetry. At the same time he freely grants that the material is capable of interpretation in a framework congenial to the aspirations of mystics.

In his section on "Esther" he finds little ground for the common objection that the book contains no mention of the name of God. The whole theme, he shows, is a demonstration of God's providential care of His people in a grave crisis involving their very existence during the Persian rule.

His treatment of "Lamentations" is especially sympathetic. He recalls how, in the darkest hour of their pre-Roman political history, with the Temple and the Holy City in utter ruins, the people of Israel drank their cup to the bitter lees and still looked to God for final deliverance.

—S. T.

THE CALL OF THE CLOISTER. By Peter F. Anson, New York, The Macmillan Company, 1955. Cloth, pp. 641. \$8.50

TO be able to write objectively, with detachment, and yet at the same time sympathetically, with understanding, is a rare feat. Mr. Anson, a Roman Catholic, whose history of Anglican religious communities bears the *Imprimatur* of the Roman Catholic Bishop of Aberdeen, Scotland, has succeeded in accomplishing this.

Not only is one deeply impressed by the immense amount of research entailed and the painstaking collating of historical data, reminiscences, and other source material but still more by the spirit in which it has all been presented.

It is impossible, of course, in a short review to cover the scope of this notable book. Beginning with the background of the Reformation Period and the dispersement and destruction of Monasteries and Convents, Mr. Anson sketches the first reawakening of the longing for the Religious Life in the Church of England and the first tentative attempts at re-establishing it, such as Little Gidding.

From these first stirrings of interest, Mr. Anson takes up in detail the development of the various Communities for Men and for Women from the time of the Tractarian Movement to the present, in the Church of England and the affiliated bodies in the Anglican

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Communion. His charity is amazing even in regard to the many bizarre, fantastic abortive attempts which ended in pathetic failure. "Without these amateurish and sometimes pathetic gropings to answer the call of the cloister", he writes, "it is possible that the Communities such as Mirfield, Kelham, the Society of the Divine Compassion and others which succeeded them, would never have taken root." Moreover, when listing communities or individuals who eventually made their submission to Rome, Mr. Anson never expresses any personal opinion or satisfaction, as one might expect, but merely states the case.

Each community receives careful consideration. The development of the Society of St. John the Evangelist is well covered, with the help of information and assistance from the Superior General, Father Dalby, and Miss Woodgate's book about the Father Founder. One very slight error in regard to the American Congregation appears on p. 87. Mr. Anson states "the following year the headquarters in Boston was transferred to the *newly built* Church of St. John the Evangelist." (Italics ours.) The Church, however, was remodelled from a Congregational Meeting-House where Dr. Lyman Beecher, the father of Henry Ward Beecher and Harriet Beecher Stowe, had been the minister.

Of the Community of the Resurrection to whom the book is dedicated, he says: "There is no 'Anglican provincialism' in the spirit and outlook of Mirfield today! From their hillside in Yorkshire the vision of the Community embraces the whole Christian and pagan world with constant prayer: *ut omnes unum sint*."

Of Kelham he remarks enthusiastically, "If hitherto you have been convinced that plain-chant can only be sung to Latin words, then go to Kelham and be converted!"

The Sisterhoods are dealt with as fully as the Communities for men and with equal understanding and appreciation.

Mr. Anson notes the great influence of the historic Rules of St. Augustine and St. Benedict. He notes, also, the phenomenon of the gradual trend in so many Anglican Orders away from the Active Life and the various "good works" for which they were founded towards a more completely Contemplative Life.

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There is much food for serious thought and reflection in this valuable history. Is it always wise for active or "mixed-life" communities to abandon their *raison d'être*, despite the great need for the purely contemplative enclosed communities? Why have so many ceased to exist? (Incidentally the proportion of defunct communities is greater for men than for women!) One is sadly reminded of the record book at the Châlet des Grands Mulets, half way up Mont Blanc, where one reads the names of so many on their way to the summit who were never heard from again.

The great problem, as this study shows, is enthusiasm without sound knowledge, extravagant and fantastic ideas of worship, of penance, of poverty, etc., without proper regulative authority and that basic common sense so dear to St. Teresa of Avila! Nevertheless, despite all the failings and faults and weaknesses, the steady growth and development along historic lines, manifests the Presence and the work of the Holy Spirit.

We can be most grateful to Mr. Anson for this enlightening and valuable history.

— R. M. G.

THE EPISCOPAL CHURCH AND ITS WORK. By Powel Mills Dawley. The Seabury Press, Greenwich, Connecticut, 1955. Cloth. Pp. 310. \$2.50.

THE EPISCOPAL CHURCH AND ITS WORK is Volume VI of the series entitled THE CHURCH'S TEACHING. Its author also wrote Volume II of this series called CHAPTERS IN CHURCH HISTORY. The book is aimed at the average layman who knows next to nothing about the Episcopal Church.

In the first part, in very broad strokes, the author paints a cursory portrait of the background of Anglicanism in general, and of the Episcopal Church in America in particular. The succinct presentation of the English Reformation in terms of three stages is commendable.

Part Two deals with "The Structure of the Episcopal Church". In this the author deals with canon law, national and diocesan organization, and the ministry. The Chapter entitled "The Ministry

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of the Church" contains brief paragraphs about each of the Church's seminaries and a short section on Religious Orders. One is gratified to note that the author gives due emphasis to the devotional aspect of the Religious Life and does not speak merely of what Religious *do*. It is, however, to be regretted that, despite limitation of space, the author makes no mention of the significant Conference on the Religious Life and does not list its members. He does not make even passing reference to such outstanding communities as the Order of Saint Francis, the Saint Barnabas Brothers, the Order of Saint Anne, or the Community of the Transfiguration. These are unfortunate omissions.

The third part of the book entitled, "The Activity of the Episcopal Church" is rather tedious reading, though it does provide a good deal of factual material. Facts and figures have their function, but they do not particularly grip the imagination.

This reviewer has no desire to disparage the painstaking labor which has gone into the compilation of this book, but the volume does seem to fail in presenting the Episcopal Church as a vital organ in the Body of Christ. The reader rather puts the book down lamenting, as Father Hughson, OHC, did over twenty years ago, "This poor old American Church of our has tried efficiency with the result that it is practically bankrupt. If they prayed more, not in their prayers asking God for things either, but just loving and praising Him, a new strength would be infused into the whole life of the Church which would mean reiuvenation, and a going forth to great conquests for God." If Episcopalians have surrendered their God-given vocation of love and praise to God and have succumbed to the intricate plans of ecclesiastical efficiency experts, then we can at least be grateful to Dr. Dawley for making that fact known.

—R. C. S.

THE FOUNDATION AND EARLY YEARS OF QUEEN ANNE'S BOUNTY. By Alan Savidge. The Macmillan Company, New York, 1955. Pp. 159. Cloth, \$3.00.

A N Important and little publicized development in English Church History is described fully and engrossingly in this volume prepared by an official of Queen Anne's Bounty for

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many years. The famous royal act of 1704 is characterized by the author as "an act of royal justice, rather than royal bounty." The act in question restored to the Church the revenues from the First Fruits and the Tenths — paid by the clergy originally to the Popes but seized for the Crown by Henry VIII — to be used for augmenting the maintenance of the poor clergy.

It was no more than just, Mr. Savidge insists, that what the Crown had taken from the Church in 1534 and had diverted to secular purposes should be restored by the Crown to Church uses. His thesis is carefully documented and his conclusions, to American readers at least, sound convincing. He shows clearly what difficulties faced the Governors of the Bounty at the outset, and how skillfully they overcame the obstacles and established a system of augmentation which over the course of two centuries added greatly to the revenues of the Church.

— S. T.

THE WORDS OF OUR WORSHIP. By the Rev. Carroll E. Simcox, Ph.D. Morehouse-Gorham Co., New York, 1955. Cloth. Pp. 239. \$3.50.

THIS volume was the Spring selection of the Episcopal Book Club, Nevada, Mo., and is "The Bishop of New York Book" for 1955. These distinctions can be readily understood when the general plan and detailed execution of the work are carefully examined. Dr. Simcox has undertaken to re-create for serious Churchmen a lively sense of the inexhaustible riches embedded in the familiar (sometimes too familiar) words of worship in the Book of Common Prayer.

He begins with the "lost sheep" in the General Confession at Morning prayer and he concludes with "the Peace and the Blessing of God" from the Order for Holy Communion. From first to last he has assembled 76 word units and brought to each the reflections of a sensitive and devout Priest. The intent of the author is that the reader limit himself to one or two sections a day as a basis for systematic meditations. Many people, no doubt, not hitherto accustomed to this essential discipline of the spiritual life may find in Dr. Simcox's book a profitable introduction to the practice.

Book Reviews

There is an appreciative foreword by the Bishop of New York, and a graceful dedication of the work to the parishioners of Zion Church, Manchester Center, Vermont.

— S. T.

CANTICA EUCHARISTICA, Choral Devotions to the Blessed Sacrament. Adapted and edited by Winfred Douglas, Mus. Doc., Canon of Denver. The Sisters of Saint Mary, Kenosha, Wisconsin. Plainsong notation, price thirty-five cents.

MANY Choirmasters, both of our Religious Communities and of our parish churches, will cordially welcome this long over-due fourth edition of music for Benediction or Devotions. It should be noted that it is another of an integrated series of liturgical and musical publications such as exists in no other of the Churches of the Anglican Communion.

In addition to twelve settings of *O Salutaris*, and seven of *Tantum ergo*, there is a wonderful selection of Antiphons for use with Psalm 117. Priests will welcome the appearance of the proper melodies for the versicle and collect. Once again the Sisters of Saint Mary have succeeded in putting us very greatly in their debt.

— EARLE HEWITT MADDUX, S.S.J.E.

UNCOMMON PRAYERS — Collected by Cecil Hunt, American Edition. By John Wallace Suter. The Seabury Press, Greenwich, Connecticut, 1955. Pp. vii & 182. Cloth, \$3.00.

D R. SUTER has arranged a most helpful and useful selection of prayers, aspirations, and stanzas from popular devotional hymns and poems, from the collection assembled by Mr. Cecil Hunt.

A large proportion of these selections are very familiar, hence one rather wonders at the use of "Uncommon Prayers" as the title. Though, perhaps, that might have been appropriate to Mr. Hunt's more diverse volumes, it seems less fitting for this selection which is chiefly made up of old favorites. Most of them are both beautiful and valuable but occasionally a few descend to the level of the banal. However, one can hastily pass by these, and can find many treasures in this little volume.

— R. M. G.

The Fellowship of St John

THE Fellowship has for its object the binding into one association of work and prayer those who, while they give of their substance and their energy for the furtherance of the life and work of the Society of St John the Evangelist, desire to have their part in the prayers and other good works that are offered in the Society to Almighty God. The Fellowship is open to the laity, both men and women. The obligations are very simple, consisting mainly of daily prayer for the Society and its works; a regular annual contribution to the Society; and the reception of Holy Communion, with intention for the Society, on the patronal feast of St. John *ante Portam Latinam* (May 6), or within the octave.

Further information may be obtained from the Warden-General of the Fellowship, the REVEREND FATHER CLAYTON, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or from the Fathers at any local House of the Society.

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THE AMERICAN CONGREGATION
OF THE SOCIETY OF
ST. JOHN THE EVANGELIST

VOL. XXVII

SUMMER 1955

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